



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. By ¹ the <i>ssa'fa'te</i> ² (<i>rankers-sheym</i>) <i>ssaffan</i> ³ (<i>absolute ranking</i>). 2. So the <i>za'jera'te</i> ⁴ (<i>deterriers-sheym</i> / <i>drivers-sheym</i>) <i>zajran</i> ⁵ (<i>absolute deterring</i> / <i>driving</i>). 3. So the reciters-sheym ⁶ <i>Thekra</i> (<i>Qur'an</i>). 4. Verily your ⁿ <i>elaha</i> (<i>deity</i>) (<i>is</i>) surely One. 5. Lord (<i>of</i>) the Heavens ^w and the Earth ^w and what (<i>are</i>) between them both and Lord (<i>of</i>) the <i>mashareqe</i> (<i>sunrises' loci</i>). ⁷ 6. Verily We bedecked the Heaven ^w (<i>of</i>) the world ^w by the stars' ^w ⁸ adornment. ^w 7. And an (<i>absolute</i>) keep-up ⁹ from every Satan <i>ma'reden</i> (<i>obdurate</i> / <i>rebel</i>). 8. Not <i>yassamma'ona</i> ¹⁰ (<i>they</i> ' <i>incline to hearken</i>) to the chiefs the highest; and (<i>are to be</i>) cast they' from every side. 9. <i>Dohooran</i> (<i>ones that are being assuredly repelled from Allah's mercy</i>) and for them (<i>is</i>) a torment <i>wasbeb</i> (<i>persevering</i> / <i>everlasting</i>). 10. Except whom ^p [<i>he</i>] (<i>stealthily</i>) snatched a snatch ^w then followed him a <i>she'habon</i> (<i>flamer</i>) <i>tha'qib</i> (<i>piercer</i>). 11. So <i>istafte</i> (<i>let-[you] seek situationally fitting and wise opinion of</i>) ¹¹ them; are they harder creation or whom ^p We created; verily We created them of a mud <i>la'zib</i> (<i>cohesive</i> / <i>adhesive</i>). 12. Rather marveled/wondered you ^h and scorn they'. ^z	<p>وَالصَّفَّتِ صَفَا ① فَالْزَّاجِرَاتِ زَجْرًا ② فَالْتَّلَيَّاتِ ذَكْرًا ③ إِنَّ الْهَمَّ لَوَاحِدٌ ④ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهَا وَرَبُّ الْمَشْرَقِ ⑤ إِنَّا زَيَّنَاهُ دُنْيَاكُوَابِ ⑥ وَحْفَظَاهُ مِنْ كُلِّ شَيْطَنٍ مَّارِدٍ ⑦ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ ⑧ دُخُورًا وَلَمْ عَذَابٌ وَاصِبٌ ⑨ إِلَّا مِنْ خَطْفَ الْحَطَفَةِ فَأَتَبْعَهُ شَهَابٌ ثَاقِبٌ ⑩ فَاسْتَفْتَهُمْ أَهُمْ أَشَدُ خَلْقًا أَمْ مِنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّا زِبٌ ⑪ بَلْ عَجِّبَ وَسَخَرُونَ ⑫</p>
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¹ In Arabic the letter "وَ" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of the "الصَّافَاتِ" which is by implication by the "Lord of the" "الصَّافَاتِ" So we start with the word "by" and not "وَ" as "وَ" will not suffice the meaning in this context.

² The word "الصَّافَاتِ" is a *feminine noun*, hence the [she-] prefix indicative.

³ The word "صَفَا" is the *infinitive noun* for the word "صف." Thus, in order to indicate this "*infinitive ness*" the word "absolute" is prefixed to the word "ranking."

⁴ The word "الزَّاجِرَاتِ" is a *feminine noun*, hence the [she-] indication. Additionally, "الزَّاجِرَاتِ" has two distinct meanings: (1) deterriers or preventers, (2) drivers or propellers.

⁵ The word "زَجْرًا" is the *infinitive noun* for the word "زَجْرٌ." Thus, in order to indicate this "*infinitive ness*" the word "absolutely" is prefixed to the words "deterring/driving."

⁶ The word "الْتَّلَيَّاتِ" some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief* of the angels. Others have said *any one* who recites the Qur'an.

⁷ Sunrise's locus = "الشَّرْوَقُ" versus sunrise = "الشَّرْقُ".

⁸ The word "كَوْكَبٌ" is the plural of "كَوْكَبٌ" from a *linguistic* point of view means: *star*. Although in modern times "كَوْكَبٌ" = *planet*.

⁹ The word "حَفَظًا" is rooted in "حَفَظٌ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed)" *although he was small he could keep up with the larger boys in sports*. (*Emphasis is added*). Also the word "حَفَظٌ" is an *infinitive noun* to indicate the *absolute function* of the verb, hence the prefix "absolute," see *اصف*.

¹⁰ The word "yassamma'ona" = "يَسْمَعُونَ" in "يَسْمَعُونَ بَعْدَ" so they incline to hearken, but they will not achieve their goal. See *اللسان*.

¹¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

13. And if (bad-been) reminded they ^z not remember they ^z .	وَإِذَا ذُكْرُوا لَا يَذْكُرُونَ ﴿١﴾
14. And if they ^z saw an <i>Aya'tan</i> ^w (miracle/sign/proof) <i>yastaskherona</i> ¹² (they ^z deem scorning).	وَإِذَا رَأَوْا إِيمَانًا يَسْتَسْخِرُونَ ﴿٢﴾
15. And they ^z said: <i>en</i> (not) this except a magic manifester.	وَقَالُوا إِنْ هَذَا إِلَّا سُحْرٌ مُّبِينٌ ﴿٣﴾
16. Is if we died and we were <i>tora'ban</i> (crushed sand) and bones, are verily we surely <i>maboothoona</i> (ones that are to be resurrected).	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعَظِيمًا أَئِنَا لَمْ يَعُثُونَ ﴿٤﴾
17. Are our fathers the [firsts] (too). ¹³	أُولَئِكُنَّا أَوَّلُونَ ﴿٥﴾
18. Let-say [<i>you</i> ^s]: yes and ¹⁴ you ^f (<i>are</i>) <i>dakherona</i> (<i>they who became contemptible or of no significance</i>).	فُلَّ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿٦﴾
19. So verily only, she/it ^w (<i>is</i>) a <i>zaj'raton</i> (screech-she ^y /-deterrent-she ^y) one-she ^y then <i>edha</i> (suddenly/whereas) they (<i>are</i>) looking. ¹⁵	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُنْ يَنْظُرُونَ ﴿٧﴾
20. And they ^z said: <i>ya'waylana</i> ¹⁶ (<i>for us: a lengthy stay in a valley in Hell/bane/woe</i>) this (<i>is</i>) the Deen's ¹⁷ Day.	وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٨﴾
21. This (<i>is</i>) Day (<i>of</i>) <i>ya'waylana</i> (<i>O, for us: a lengthy stay in Hell/ruin/woe</i>) he <i>Fa'ssle</i> ¹⁸ (<i>Sunderance</i>), which ^x were you ^c by it ^x ¹⁹ denying,	هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٩﴾
22. Let-throng you ^z whom ^x <i>dhalamo</i> ²⁰ (<i>they^z wronged</i>) and their <i>azwa'je</i> ²¹ (<i>similar/categories</i>) and what they ^z were worshipping they ^z .	* آخْشُرُوا الَّذِينَ ظَلَمُوا وَأَرْجُهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿١٠﴾
23. Of lesser than/without Allah, then let-you ^z <i>ehdo</i> (<i>divinely-guide</i>) them to <i>Sseratte</i> (<i>road/way</i>) (<i>of</i>) the <i>Jahheeme'</i> ²² (<i>intensely-blazing Fire</i> ^w).	مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿١١﴾
24. And let-stand them you ^z ; verily they (<i>are</i>) <i>masoolona</i> ²³ (<i>ones that are to be questioned</i>).	وَقُفُوهُمْ إِنْهُمْ مَسْؤُلُونَ ﴿١٢﴾
25. What (<i>is</i>) for you ^b not mutually-succor you ^z .	مَا لَكُمْ لَا تَنْاصِرُونَ ﴿١٣﴾
26. Rather today they (<i>are</i>) surrenderors.	بَلْ هُمْ الَّيَوْمَ مُسْتَسْلِمُونَ ﴿١٤﴾
27. And <i>aqbala</i> (<i>forwardly-came</i>) some (<i>of</i>) them on some, mutually querying they ^z .	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ بَسَاءُونَ ﴿١٥﴾
28. Said they ^z : verily you ^b you ^c were <i>ta'atona</i> ^x (<i>approaches-/comes to us</i>) ^x of ²⁴ the <i>ya'mene</i> (<i>power/right-side/religion</i>).	قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عَنِ الْيَمِينِ ﴿١٦﴾
29. They ^z said: rather not you ^z were believers.	قَالُوا بَلْ لَمْ تَكُنُوا مُؤْمِنِينَ ﴿١٧﴾

¹² Ibid, for the “بِسْ”¹³ That is are our fathers too to be resurrected?¹⁴ This “وَ” here could be “حالية” = “while.”¹⁵ That is *what is to be done with them*. Hence “بنظرهن” could mean “waiting” *what is to be done with them*.¹⁶ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.¹⁷ The “Deen's Day” means day of reckoning and accountability, where *penalty* or *reward* is rendered accordingly.¹⁸ That is the Day when Allah decides and *sunders* each and everyone according to their *dues, good or bad*.¹⁹ The pronoun particle “هُ” in “بِهِ” is in the *masculine* as it refers to the “اليوم” = *day*, in Arabic a *masculine gender*. This in *contrast* to a “بِهَا” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine gender*, so the reference there is *feminized* by *it*.²⁰ See the Lexicon attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “ظلماً” = “wronged.”²¹ The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = “صنف” (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج” which could also mean: (2) *similar*, i.e. the *look-likes*, (3) *hues*. See *اللسان*.²² The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.²³ In a true *Hadeeth*, it is said that whoever was made to stand for questioning on *Day of Judgment*, is really in rather dire trouble and doom.²⁴ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عن*.

30. And [was] not for us on you ^b of an authority; rather you ^c were people <i>ttaqueena</i> ²⁵ (<i>tyrants</i>).	وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنٍ بَلْ كُنْتُمْ قَوْمًا طَاغِيْنَ
31. So righted on us our Lord's say: verily we (are) surely tasters.	فَحَقٌّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَايُونَ
32. So we <i>aghawayna</i> (<i>we caused you^b to stray because of fallacious belief</i>); verily we were <i>ghaweenaa</i> ²⁶ (<i>strayers because of fallacious belief resulting in disappointment</i>).	فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَوَيْنَ
33. Then verily they then-day (are) in the torment partners.	فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشَرَّكُونَ
34. Verily We like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x [<i>We</i>] do by the criminals.	إِنَّا كَدَلِكَنَفْعُلُ بِالْمُجْرِمِينَ
35. Verily they were if (<i>had-been</i>) said to them: no an <i>elaha</i> (<i>a deity</i>) except Allah <i>yestakberoona</i> ²⁷ (<i>they^z affirm their prideful haughtiness</i>).	إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ
36. And say they: ^z are verily we surely leavers/leaving our <i>aalehab</i> (<i>deities</i>) for a maniac ²⁸ poet.	وَيَقُولُونَ أَهْنَا لَتَارُوكُوا إِلَهُنَا لِشَاعِرِ جَنُونَ
37. Rather came [he] by the right and <i>ssaddaqa</i> (<i>affirmed as credible</i> [he]) the <i>mursaleena</i> (<i>sent-messengers</i>).	بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ
38. Verily you ^b surely (are) tasters(<i>of</i>) the torment the painful.	إِنْكُمْ لَذَايُونَ الْعَذَابَ الْأَلِيمَ
39. And not (<i>to be</i>) requited you ^z except what you ^c were working.	وَمَا تَحْزُنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ
40. Except Allah's <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) the <i>mukhlaseena</i> ²⁹ (<i>they who are: purified and saved</i>).	إِلَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ
41. Those for them a <i>rez'qon</i> ^x (<i>provision/ victuals for sustenance</i>) ^x <i>ma'aloomon</i> (<i>that which known</i>).	أُولَئِكَ هُمْ رِزْقُ مَعْلُومٍ
42. Fruits ^w and they (are) <i>mukramoona</i> (<i>they that are hospitality accorded and honored</i>).	فَوَكِهٌ وَهُمْ مُكْرَمُونَ
43. In paradises ^w /gardens ^w (<i>of</i>) the <i>naeeme</i> (<i>permanent mental and physical delights in the highest chambers of Paradise</i>).	فِي جَنَّتِ النَّعِيمِ
44. On beds mutually (are) they ^z fronting (<i>tête-à-tête</i>).	عَلَى سُرُورٍ مُتَقَبِّلِينَ
45. (<i>Being/ to-be</i>) circumambulated over them by a goblet ³⁰ of <i>ma'eenon</i> (<i>ever-flow</i>).	يُطَافُ عَلَيْهِمْ بِكَاسٍ مِنْ مَعِينٍ
46. White ^w a delectableness ^w for the drinkers.	بِيَضَاءِ لَذَّةِ لِلشَّرِبِينَ
47. Neither in it ^w headiness/havoc and nor they (are) because ³¹ (<i>of</i>) it ^w <i>younzafona</i> ³² (<i>they^z are to be intoxicated/- drink-depleted</i>).	لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنَزَّفُونَ
48. And they ^z have <i>qa'sser-te-atta'rsey</i> ³³ (<i>eye-extremities^w confiners^w</i>) ^w <i>eeynon</i> (<i>wide-eyed</i>). ^w	وَعِنْهُمْ قَيْصِرَاتُ الْطَّرْفِ عَيْنٌ

²⁵ The “*tyrants*” = طاغون “*gawien*” those who are *oppressive, harsh and arbitrary in their conduct*.²⁶ The word “*gawien*” strayers because of fallacious belief resulting in disappointment for them. See *اللسان والراغب*.²⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..²⁸ The word “*Majnoon*” is a noun corresponding to “*maniac*” rather than “*insane*” which is an adjective.²⁹ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.³⁰ Not linguistically *per se* but conventionally and figuratively speaking the word كأس = “*goblet*,” in the Arabic came to mean the goblet which contains *الخمر*, meaning *wine* or such *alcoholic beverage*.³¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.³² The word “*Yanzafun*” could also mean their drink gets depleted, in which case this Ayah negates such depletion.

49. As verily they ^y (were) eggs <i>maknoon</i> (rather clean, covered and well sheltered).	كَانُونَ بِيَضْ مَكْنُونٌ ﴿١٤﴾
50. Then <i>aqbala</i> (forwardly came) some (of) them on some mutually querying they. ^z	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ﴿١٥﴾
51. Said a sayer of them: verily I, [was] for me a mate.	فَالْقَابِلُ مِنْهُمْ إِنْ كَانَ لِقَرِينٍ ﴿١٦﴾
52. Says [he]: are surely you ^g assuredly ³⁴ of the <i>mussaddeqena</i> ³⁵ (<i>accepters of the say or its sayer as credible</i>).	يَقُولُ أَءُنَّكُ لَمَنْ الْمُصَدِّقُونَ ﴿١٧﴾
53. Is(<i>it</i>) if we died and we were <i>tora'ban</i> (<i>crushed sand</i>) and bones are verily we surely <i>madeenoona</i> ³⁶ (<i>ones-judged-upon</i>).	أَءِذَا مِتَنَا وَكَنَا تَرَابًا وَعَظِيمًا أُنَا لَمَدِينُونَ ﴿١٨﴾
54. Said [he]: are <i>mutta'leona</i> ³⁷ (<i>profound-observers you^z</i>).	قَالَ هَلْ أَنْتُمْ مُطَلِّعُونَ ﴿١٩﴾
55. So <i>itta'la'a</i> ³⁸ ([<i>he</i>] <i>profoundly-observed</i>); then [<i>he</i>] saw him in the <i>Jabeeme</i> 's ³⁹ (<i>intensely-blazing Fire</i>)'s middle.	فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٢٠﴾
56. Said [he]: <i>ta-Allahey</i> ⁴⁰ (<i>by Allah</i>) <i>en</i> (<i>surely</i>) <i>kedta</i> (<i>you^g nighed/ verged/ almost</i>) surely die [<i>me</i>] ⁴¹ out ⁴² .	قَالَ تَالَّهُ إِنْ كِدْتَ لَتَرَدِينَ ﴿٢١﴾
57. And <i>lawla</i> (<i>had it not been for</i>) my Lord's boon ⁴³ surely I (<i>would have</i>) been of the <i>muhdbareena</i> ⁴⁴ (<i>those that are made present predeterminedly vis-à-vis time and place</i>).	وَلَوْلَا نِعْمَةً رَّفِيْقَ لَكُنْتُ مِنَ الْمُحَاضِرِينَ ﴿٢٢﴾
58. Are then not we surely dying(?)	أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٢٣﴾
59. Except our dying ^w the first ^w and not we (<i>are</i>) surely <i>mo'athabeen</i> (<i>ones that are to be tormented</i>).	إِلَّا مَوْتَنَا الْأَوَّلُ وَمَا نَحْنُ بِمَعْدَبِينَ ﴿٢٤﴾
60. Verily this surely it ^x (<i>is</i>) the win the great.	إِنْ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٥﴾
61. For like this then let work the workers.	لِمِثْلِ هَذَا فَلِيَعْمَلَ الْعَمَلُونَ ﴿٢٦﴾
62. Is <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x <i>khayron</i> (<i>superior/ worthiest</i>) <i>nozolan</i> (<i>hospitality-abode</i>) or tree ^w the <i>zaggoomen</i> (<i>most distasteful and evil fruit in Hell</i>).	أَذْلَكَ خَيْرٌ نُّلَّاً أَمْ شَجَرَةُ الْزَّقُومِ ﴿٢٧﴾
63. Verily We made it ^w an essay ^w for the <i>dha'lemeena</i> ⁴⁵ (<i>injustice-doers</i>).	إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٢٨﴾
64. Verily it ^w (<i>is</i>) a tree ^w [<i>it^w</i>] emerges ^w in the <i>Jabeeme</i> 's ⁴⁶ (<i>intensely-blazing Fire</i>) <i>ass'le</i> (<i>origination/ base/ root</i>).	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٢٩﴾

³³ The expression “**فَاصْرَاتِ الْطَّرْفِ**” = “eye-extremities’ confiners” means *those that restrict their sights to their husbands*.

³⁴ The “*ل*” in “*لمن*” is “*ل*” amounting to = “*التأكيد*” = “*الْأَنْ*” i.e. affirmation, expressed here by “assuredly”.

³⁵ The word “*musaddeqeen*” is more than “*affirmers*,” as “*affirmers are directly for affirmation or confirmation*.”

³⁶ The word “*مَدِينَينَ*” = *ones-judged-upon*, i.e. “*مجزَيْنَ*” = *to be recompensed, good or bad each accordingly*. See the **الراغب**.

³⁷ The word “*الوَاقِفُ عَلَى الْأَمْرِ وَالْعَالَمُ بِهَا*” = “*مُطَلِّع*” i.e. *profound observer*.

³⁸ The word “*أَطْلَعَ*” could also mean: looked from a height downwards.

³⁹ See footnote 4734 above regarding *Jaheim*..

⁴⁰ The word “*ta-Allahey*” is made up of *two distinct components*: the “*ta*” = “ت” and “*Allahey*.” The “*ta*” is “ت” = “*القسم*” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*;” and “*Allahey*” is “*Allah*” grammatically inflected because of the *prepositional genitive particle “ta”*.

⁴¹ The letter “*ن*” in “*نون الوقاية أو العمداد*, حيَث لا يُستَقِنُ عَنْهَا” by Arabic (*linguistic*) Rule, is called “*لتَرَدِينَ*” which precedes the speaker’s pronoun “*ي*.” The speaker’s pronoun “*ي*” in “*لتَرَدِينَ*” is omitted, for “*التَّخفيف*” = “*alleviation, lightening*” or *Ayat’s end harmony (rhyme)*. See *أعراب القرآن، لمحمد صافي*.

⁴² The word “*لتَرَدِينَ*” means to *die (me) out*, i.e. cause me to cease living completely.

⁴³ See the Lexicon attached to this Translation for “*ne'amah*” (“boon?”).

⁴⁴ The word “*muhdbaroon*” is plural of “*muhdbar*,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

⁴⁵ The word “*ظَالِمِينَ*” = “*the injustice-doer*,” as “*الظَّالِم*” = “*injustice*.” See the Lexicon attached to this Translation.

⁴⁶ See footnote 22 above regarding *Jaheim*.

65. Its ^w sheath (<i>is</i>) like that it ^x (<i>is</i>) the Satans' heads.	طَلْعَهَا كَانَهُ رِءُوسُ الشَّيَاطِينَ ﴿١﴾
66. So verily they surely (<i>are</i>) eaters of it ^w then fillers they ^z (<i>are</i>) of it ^w the bellies.	فَإِنَّهُمْ لَا كُونُ مِنْهَا فَمَا لَعُونَ مِنْهَا الْبُطُونَ ﴿٢﴾
67. Afterwards verily for them on it ^w surely (<i>is</i>) an admixture of <i>hameemen</i> ⁴⁷ (<i>maximally heated/ cooled water</i>).	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَّبًا مِنْ حَمِيمٍ ﴿٣﴾
68. Afterwards verily their return surely (<i>is</i>) to the <i>Jahheeme</i> 's ⁴⁸ (<i>intensely-blazing Fire</i> ^w).	ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحَنَّمِ ﴿٤﴾
69. Verily they also (<i>they^z sadly commonly found</i>) their fathers, strayers.	إِنَّهُمْ أَفَوَاءَ أَبَاءَهُمْ صَالِيْنَ ﴿٥﴾
70. So they (<i>are</i>) on their footsteps <i>youb'ra'ona</i> (<i>they^z are being hastened</i>).	فَهُمْ عَلَىٰ إِاثْرِهِمْ يَهْرُعُونَ ﴿٦﴾
71. And <i>laqad</i> (<i>verily, already and affirmatively</i>) strayed before them most (<i>of</i>) the firsts.	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِيَنَ ﴿٧﴾
72. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent in them <i>muntheereena</i> (<i>iterative warners</i>).	وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِّرِيْنَ ﴿٨﴾
73. So let-look [<i>you^s</i>] how [<i>was</i>] consequence ^w (<i>of</i>) the <i>munthareena</i> (<i>those that were warned</i>).	فَانْظُرْ كَيْفَ كَانَ عِنْقَةً الْمُنذِّرِيْنَ ﴿٩﴾
74. Except Allah's <i>eba'da</i> (<i>worshippers/ submitters/ slaves</i>) the <i>mukhlasseenda</i> ⁴⁹ (<i>they who are purged and saved</i>).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِيْنَ ﴿١٠﴾
75. And <i>laqad</i> (<i>verily, already and affirmatively</i>) called Us <i>Noohon</i> (<i>Noah</i>), so surely <i>ne'ama</i> (<i>most excellent</i>) (<i>are</i>) the answerers.	وَلَقَدْ نَادَنَا نُوحٌ فَلَيْلَمُ الْمُجِيْبُونَ ﴿١١﴾
76. And <i>najjaynaho</i> (<i>We iteratively delivered him</i>) and his family ^w from the distress the great.	وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَربِ الْعَظِيْمِ ﴿١٢﴾
77. And We made his progeny ^w they (<i>are</i>) the remainders-/survivors.	وَجَعَلْنَا ذُرِّيْتَهُ هُرُ الْبَاقِيْنَ ﴿١٣﴾
78. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ ﴿١٤﴾
79. Peace (<i>is/ be</i>) on <i>Noohen</i> (<i>Noah</i>) in the worlds.	سَلَمٌ عَلَىٰ نُوحٍ فِي الْعَالَمِيْنَ ﴿١٥﴾
80. Verily We, like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x requite [We] the benefactors.	إِنَّا كَذَلِكَ بَعْزِيْزُ الْمُحْسِنِيْنَ ﴿١٦﴾
81. Verily he (<i>is</i>) of Our <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) the believers.	إِنَّهُ مِنْ عِبَادَنَا الْمُؤْمِنِيْنَ ﴿١٧﴾
82. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخِرِيْنَ ﴿١٨﴾

⁴⁷ The word “*hameemen*=“**حَمِيم**,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemen*=“**حَمِيم**,” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*. See the *اللسان*.

⁴⁸ See footnote 22 above regarding *Jahheem*.

⁴⁹ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

83. And verily of his sect ^w /faction ^{w50} surely (is) Ebraheema (Abraham).	وَإِنَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ
84. Edh (when/ since) came[he] (to) his Lord by a sa'leemen (free of blights and defects/ sound) heart.	إِذْ جَاءَ رَبَّهُ دِيْنَ قَلْبٍ سَلِيمٍ
85. Edh (when/ since) [he] said for his father and his people: what (are) you ^z worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ
86. Is eskan ^x (slanderous-fabrication/ specious concoction) ^x a'lehatan ^w (deities) ^w lesser than/without Allah you ^z want.	أَيْفِكَّا إِلَهَةً دُونَ اللَّهِ تُرِيدُونَ
87. So what(is) your ⁿ presumption by the worlds' Lord.	فَمَا ظَنَّكُمْ بِرَبِّ الْعَالَمِينَ
88. Then [he] looked a look ^w in the stars.	فَنَظَرَ نَظَرَةً فِي الْجُوْرِ
89. Then [he] said: verily I am ill.	فَقَالَ إِنِّي سَقِيمٌ
90. So they ^z diverted, a'n (off) him retreaters.	فَتَوَلَّوْا عَنْهُ مُدَبِّرِينَ
91. Then ragha ([he] dodged/ furtively swerved) to their aalehata ^w (deities); ^w then said[he]: would not ⁵¹ you ^z eat.	فَرَاغَ إِلَى الْهَمَمِ فَقَالَ أَلَا تَأْكُلُونَ
92. What (is) for you, ^b not pronounce you. ^z	مَا لَكُمْ لَا تَنْطِقُونَ
93. Then ragha ([he] dodged/ furtively swerved) over them beating by the yameene ⁵² (right-hand).	فَرَاغَ عَلَيْهِمْ ضَرَبًا بِالْيَمِينِ
94. Then aqbalo (forwardly-came they ^z) to him ya zeffona (crowdedly hastening they ^z).	فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ
95. Said [he]: do you ^z worship what you ^z carve.	قَالَ أَتَعْبُدُونَ مَا تَنْحَتُونَ
96. And Allah created you ^b and what you ^z work.	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
97. They ^z said: let-build you ^z for him a bon'yanan ^x (fixed-and-aggrandized build) ^x then let-throw him you ^z in the Jahee'me ⁵³ (intensely-blazing Fire ^w).	قَالُوا أَبْنَوْا لَهُ بُنْيَنًا فَأَلْقُوهُ فِي الْجَحِيرِ
98. So they ^z wanted by him a scheme so We made them the lowest.	فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ أَلْسَفِلِينَ
99. And [he] said: verily I am a goer to my Lord [He] will yahdeen ⁵⁴ (divinely-guide [me]).	وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِيْنِ
100. My Lord: let-grant for me [Yous] of the ssa'leheena (righteous-people).	رَبِّيْ هَبْ لِي مِنَ الْصَّالِحِينَ
101. So bashsharna ⁵⁵ (We had told pleasant tidings to) him by a gholamon ⁵⁶ forbearer.	فَبَشَّرْنَاهُ بِغُلْمَانٍ حَلِيمٍ

⁵⁰ The word “شيعة” = “sect/faction” in the sense of a party whose members *mutual follow and succor each other*.

⁵¹ Clearly this “الا” is the “الا,” for the **عرض الترغيب أو التحضيض** i.e. *urging or desiring, promoting the action of the following verb*. In this case the “desiring” action.

⁵² The word “the right” here could have *several* meanings, as seems to be the case, as mentioned by the various Qur'an commentators. It could mean: (1) the right hand, as normally and for most people, it is *stronger*. (2) It could mean: by the oath, which he made “And by Allah I shall surely contrive against your idols after you turn away retreaters.” (S21:57). (3) Or possibly by “the justice= the right.” (S69:44).

⁵³ See footnote 4734 below regarding *Jahoom*.

⁵⁴ The letter “ن” in “سيهدين” by Arabic (*linguistic*) Rule, is called **التخفيف** “which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “ي” is omitted, for “alleviation, lightening” or Ayat's end harmony (*rhyme*). See *إعراب القرآن، لمحمد صافي*

⁵⁵ The word *bashshara* = “بَشِّر” has no English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to *some* recipients. As some times “grievous” tiding could be the case. Clearly *demeritorious people* do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismally is very fitting for them.

⁵⁶ The word “gholam” means (1) a male boy, (2) a young mustashed boy, (3) a hireling, (4) a servant/slave.

118. And <i>hadayna</i> (We divinely-guided) them both the <i>Sseratta</i> (single and specific Path) the straight.	وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ [١٨]
119. And We left on them both in the lasts.	وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرَتِ [١٩]
120. Peace (be/is) on <i>Mosa</i> (Moses) and <i>Haroona</i> (Aaron).	سَلَّمَ عَلَى مُوسَىٰ وَهَارُونَ [٢٠]
121. Verily We like <i>tha'leka</i> (afar-that-it/that) ^x [We] requite the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ [٢١]
122. Verily both(of) them (are) of Our <i>eba'de</i> (worshippers/ submitters/slaves) the believers.	إِلَهَمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ [٢٢]
123. And verily <i>Elias</i> surely(is) of the <i>mursa'leena</i> (sent-messengers).	وَإِنَّ إِلَيَّا سَلَّمَ لِمَنِ الْمُرْسَلُونَ [٢٣]
124. <i>Edh</i> (when/ since)said[he] to his people: should not ⁶⁷ <i>tattaqoo</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَقَوَّنَ [٢٤]
125. Do you ^z invoke <i>Ba'al</i> ⁶⁸ (i.e. the idol <i>Ba'al</i>) and you ^z leave/forsake <i>ahsa'na</i> ⁶⁹ (perfectest and beautifulest) (of) the creators.	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَلِقَيْنَ [٢٥]
126. Allah (is) your ⁿ Lord and Lord (of) your ⁿ fathers the firsts.	اللهُ رَبُّكُمْ وَرَبُّ إِبْرَاهِيمَ الْأَوَّلِيْتَ [٢٦]
127. So they ^z denied him; so verily they surely(are) <i>muhdharoona</i> ⁷⁰ (those that are made present predeterminedly vis-à-vis time and place).	فَكَذَبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ [٢٧]
128. Except Allah's <i>eba'da</i> (worshippers/ submitters/slaves) the <i>mukhlaseena</i> ⁷¹ (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصُونَ [٢٨]
129. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرَتِ [٢٩]
130. Peace (be/is) on <i>El-Yaseen</i> .	سَلَّمَ عَلَى إِلْيَاسِينَ [٣٠]
131. Verily We like <i>tha'leka</i> (afar-that-it/that) ^x [We] requite the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ [٣١]
132. Verily he (is) of Our <i>eba'de</i> (worshippers/ submitters/slaves) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ [٣٢]
133. And verily <i>Loottan</i> (<i>Lott</i>) (is) surely of the <i>mursaleena</i> (sent-messengers).	وَإِنَّ لُوطًا لَمِنِ الْمُرْسَلُونَ [٣٣]
134. <i>Edh</i> (when/ since) <i>najjaynaho</i> (We iteratively delivered him) and his family ^w wholes.	إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ [٣٤]

⁶⁶ The word “mustabeen” has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it.

⁶⁷ Clearly this “لا” is the “اـلـا” for عرض الترغيب أو التحفيظ“ i.e. urging or desiring, promoting the action of the following verb. In this case the “urging” action.

⁶⁸ The word “*Ba'al*” is only grammatically inflected for “*Ba'al*,” which was the name of an idol some Arabs (in present day town of Ba'albek, Lebanon) were worshipping.

⁶⁹ There is no English word for أحسن =absane. Both words perfecter and beautifuler are in their adjective sense.

⁷⁰ The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁷¹ The word “*mukhlaseena*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷² “*Subhana Allatih*” means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah.

135. Except <i>ajoozan</i> (<i>aged-woman</i>) in the <i>gha'bereeena</i> (<i>residuum/remnants</i>). ⁷²	إِلَّا عَجُوزًا فِي الْغَبَرَى
136. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْأَخَرِينَ
137. And verily you ^b surely you ^z pass-by on them by-morning.	وَإِنْ كُنْتُمْ تَمْرُونَ عَلَيْهِمْ مُّصْبِحِينَ
138. And by night; do then not cerebrate you. ^z	وَبِاللَّيلِ أَفَلَا تَعْقِلُونَ
139. And verily Younisah(<i>Jonah</i>) surely (<i>is</i>) of the <i>mursaleena</i> (<i>sent-messengers</i>).	وَإِنْ يُؤْنَسَ لَمِنَ الْمُرْسَلِينَ
140. <i>Edh</i> (when/ since) [<i>he</i>] absconded to the laden <i>folke^x</i> (<i>ship</i>). ^x	إِذْبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ
141. Then [<i>he</i>] lotted; then [<i>he</i>] [was] of the <i>mudhadheena</i> (<i>losers in the lot</i>).	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ
142. So gulped him the fish/whale, while he (<i>was</i>) blameworthy.	فَالْتَّقْمَةُ الْحُوتُ وَهُوَ مُلِيمٌ
143. So <i>lawla</i> (<i>bad it not been for</i>) that he [was] of the <i>musabbeheena</i> (<i>subhana Allah sayers</i>). ⁷²	فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ
144. Surely (<i>he would have</i>) waited in its ^x belly to the day (<i>to be</i>) resurrected they. ^z	لِلَّيْثِ بَطْنِهِ إِلَى يَوْمِ يُبَعْثُونَ
145. So <i>nabathnaho</i> (<i>We caused the whale to regurgitate him</i>) by the open while he (<i>was</i>) <i>saeemon</i> (<i>longly-ill</i>).	*فَنَبَذَنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ
146. And we sprouted on him a tree ^w of gourd.	*وَأَنْبَتَنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطَنِ
147. And We sent him to one hundred ^w thousand or swell they. ^z	*وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ
148. So they ^z believed; so <i>matta'anahum</i> (<i>We let them relish the transitory worldly delight</i>) to a while.	فَعَامَنُوا فَمَتَعَنَّهُمْ إِلَى حِينٍ
149. So <i>istaftahim</i> (<i>let-[you^s] seek situationally fitting and wise opinion of them</i>); is (<i>it</i>) for your ^t Lord the daughters and for them the sons.	فَاسْتَفْتَهُمْ أَرْبَيْكَ الْبَنَاتُ وَلَهُمْ الْبُنُوتُ
150. Or We created the angels females while they (<i>were</i>) witnesses.	أُمْ حَلَقْنَا الْمَلَائِكَةَ إِنَّا وَهُمْ شَهِدُونَ
151. Indeed, verily they from their <i>efkey^x</i> (<i>slandering fabrication/specious concoction</i>) ^x surely they ^z say.	أَلَا إِنَّهُمْ مِّنْ إِفْكَهُمْ لَيَقُولُونَ
152. Begotten Allah; ⁷³ and verily they surely(<i>are</i>)liars.	وَلَدَ اللَّهُ وَإِنَّهُ لَكَذِيبُونَ
153. Has <i>isstafa</i> ⁷⁴ ([<i>He</i>] superlatively and exclusively selected) the daughters over the sons.	أَصْطَفَنَّ الْبَنَاتِ عَلَى الْبَنِينَ
154. What (<i>is</i>) for you; ^b how you ^z rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ
155. Do then not you ^z reminisce.	أَفَلَا تَذَكَّرُونَ
156. Or for you ^b an authority manifester.	أُمْ لَكُمْ سُلْطَنٌ مُّبِينٌ

⁷³ That is: begat Allah a *child*. So Allah says: surely they are liars, for saying such a fallacious say.⁷⁴ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter على*. In the case of (a) it could include *more than a single element*. In the case of (a) “اصطفاء” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission*, *preference*, or *bestowment of a privilege* over the *entity subject* of “اصطفاء”. In the case of (b) the *subject* of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

157. So <i>oa'to</i> (<i>let-produce/present you^z</i>) by your ⁿ book, en (if) you ^c were <i>ssa'deqena</i> (<i>always truth enforcers</i>). فَأَتُوا بِكَتْبَكُمْ إِن كُنْتُمْ صَادِقِينَ ١٥٧	وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحَضِّرُونَ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ١٥٨
158. And they ^z made between Him and [between] the <i>jenna'te</i> (<i>Jinn/angels</i>) a lineage; and <i>laqad</i> (<i>verily, already and affirmatively</i>) knew the Jinn verily they surely (are) <i>muhdbaroona</i> ⁷⁵ (<i>those that are made present predeterminedly vis-à-vis time and place</i>). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ١٥٩	فَإِنْكُمْ وَمَا تَعْبُدُونَ مَا أَنْتُمْ عَلَيْهِ بِفَتِنَنَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٦٠
159. <i>Subhana</i> ⁷⁶ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i> Allah <i>a'n</i> (<i>off</i>) what describe they. ^z	وَإِنَّا لَنَحْنُ الصَّافُونَ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٦١
160. Except Allah's <i>eba'da</i> (<i>worshippers/submitters</i>) the <i>mukhlaseena</i> ⁷⁷ (<i>they that were purified and saved</i>). لَوْأَنَّ عَنْدَنَا دُكْرَامٌ الْأَوَّلِينَ ١٦٢	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فَإِنْكُمْ وَمَا تَعْبُدُونَ ١٦٣
161. So verily you ^b and what you ^z worship. لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ١٦٤	فَإِنَّمَا أَنْتُمْ عَلَيْهِ بِفَتِنَنَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٦٥
162. Not you ^f on it ^x surely (are) essaying. فَكَفُرُوا بِهِ فَسُوفَ يَعْلَمُونَ ١٦٦	مَا أَنْتُمْ عَلَيْهِ بِفَتِنَنَ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٦٧
163. Except whom ^p he (is) <i>ssaley</i> ⁷⁸ (<i>[he] broils on/by</i>) the <i>Jahheeme's</i> ⁷⁹ (<i>intensely-blazing Fire</i> ^w). وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٦٨	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٦٩
164. And not of us except for him a <i>maqamon</i> ⁸⁰ (<i>status/station</i>) <i>ma'aloomon</i> (<i>that which is known</i>). إِلَّا هُمْ لَهُمُ الْمَنْصُورُونَ ١٧٠	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٧١
165. And verily we, surely (are) the <i>ssaffona</i> (<i>row-rankers</i>). وَإِنَّ جُنَاحَنَا لَهُمُ الْغَلَبُونَ ١٧٢	وَإِنَّا لَنَحْنُ الصَّافُونَ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٧٣
166. And verily we, surely (are) the <i>musabbehoona*</i> (<i>subhana-Allah sayers</i>). فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينَ ١٧٤	وَإِنَّا لَنَحْنُ الصَّافُونَ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٧٤
167. And <i>en</i> (<i>albeit</i>) they ^z were surely saying they. ^z وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٧٥	وَإِنَّا لَنَحْنُ الصَّافُونَ وَإِنَّا لَنَحْنُ الصَّافُونَ ١٧٥
168. Had that we have a <i>thekran</i> (<i>book like those</i>) of the firsts. إِلَّا هُمْ لَهُمُ الْمَنْصُورُونَ ١٧٦	لَوْأَنَّ عَنْدَنَا دُكْرَامٌ الْأَوَّلِينَ وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٧٦
169. Surely we (<i>would have</i>) been Allah's <i>ebada</i> (<i>peoples/-submitters</i>) the <i>mukhlaseena</i> ⁸¹ (<i>they that were purified and saved</i>). إِلَّا هُمْ لَهُمُ الْمَنْصُورُونَ ١٧٧	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ إِلَّا هُمْ لَهُمُ الْمَنْصُورُونَ ١٧٧
170. So unbelievers they ^z by it ^x /him, ⁸² so they ^z will know. وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٧٨	وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ إِلَّا هُمْ لَهُمُ الْمَنْصُورُونَ ١٧٨
171. And <i>laqad</i> (<i>verily, already and affirmatively</i>) preceded Our word ^w for Our <i>eba'de</i> (<i>worshippers/submitters/slaves</i>), the <i>mursaleena</i> (<i>sent-messengers</i>). وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٧٩	وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٧٩
172. Verily they, surely they (are) the (<i>had been made</i>)-overcomers. وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٨٠	وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٨٠
173. And verily Our soldiers surely they (are) the prevailers. وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٨١	وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ وَلَقَدْ سَبَقَتْ كَمْتَنَا لِعِبَادِنَا الْمَرْسِلِينَ ١٨١
174. Then let-divert [you ^s] <i>a'n</i> (<i>off</i>) them until a while. فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينَ ١٨٢	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينَ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينَ ١٨٢

⁷⁵ The word “muhdbaroon” is plural of “muhdbar,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

⁷⁶ The word “subhana”=“سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “subhana”=“سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

⁷⁷ See footnote 49 above for “mukhlaseena.”

⁷⁸ The word “صلال” transliterated “ssaley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed in the intensely heated Fire*.

⁷⁹ See footnote 22 above regarding *Jaheim*.

⁸⁰ Qur'an commentator say this is with respect to the angels.

⁸¹ See footnote 49 above, “mukhlaseena.”

⁸² The pronoun “هـ” in “هـب” refers mostly to The Qur'an, it^x, as The Qur'an is a *masculine gender* in Arabic; or possibly to Prophet Mohammad (SAWS).

175. And let-discern/sight them [you ^s] then they ^z will discern/sight.	وَأَبْصِرُهُمْ فَسَوْفَ يُبَصِّرُونَ 
176. Do then by Our torment <i>yasta'ajelona</i> (affirmably <i>basten they^z</i>).	أَفْبَعَدَ إِبْرَاهِيمَ يَسْتَعْجِلُونَ 
177. So if [it ^w] descended by their court ^w then fouled the <i>munthareen's</i> (<i>ones that were warned</i>) morning.	فَإِذَا نَزَلَ بِسَاحِتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ 
178. And let-divert [you ^s] <i>a'n</i> (off) them until a while.	وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينَ 
179. And let-discern/sight [you ^s] then will discern/- sight they. ^z	وَأَبْصِرْ فَسَوْفَ يُبَصِّرُونَ 
180. <i>Subhana</i> ⁸³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your ^t Lord, Lord (of) the prestige ^{w84} <i>a'nmma</i> (regarding) what describe they. ^z	سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصْفُونَ 
181. And peace (be/is) on the <i>mursaleena</i> (sent-messengers).	وَسَلَامٌ عَلَى الْمُرْسَلِينَ 
182. And the praise (is) for Allah, the worlds' Lord.	وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 

⁸³ See footnote⁷⁶ regarding *subhana*.⁸⁴ The word “العزّة” = “prestige” = lordliness in the sense of: possessing power and authority over others. +